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rare moments at the close of his life, when he became aware of his Godhead. This kenotic position is expounded and defended at length and accepted whole-heartedly. The author has taken his task seriously, and succeeded in making his book a serviceable manual for the student. For this purpose, however, it loses much of its value by its failure to give greater weight to the sifted conclusions of New Testament critical study, and to recognize the pressing problems raised by the new emphasis on the eschatological element in the Gospels; still more, by the author's acceptance as immediate utterances of faith of ideas and expressions of experience which were real enough for the early Christians but no longer have the same reality for us. He takes New Testament theology as if it were not only the immediate utterance of faith, but its final utterance. He has recourse to psychology in his criticism of traditional constructions of Christology. Why not do the same in dealing with the thought of the apostles? The same question arises in the discussion of kenosis. His treatment of Christ's omnipresence shows to what hard straits the author is pushed in carrying through his interpretation, when he makes omnipresence to consist not in the ubiquity of the person but in the universality of the work of Christ.

DANIEL EVANS.

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THE MYSTIC WAY. A Psychological Study in Christian Origins. EVELYN UNDERHILL. J. M. Dent & Sons. 1913. Pp. xi, 395.

The author attempts to show that the mystic way, with its familiar three stages of purification, illumination, and union, stands for a perfectly natural process of growth into reality (natural, that is, for those who have been regenerated into the spiritual order), which is exemplified in the history of Jesus and Paul, represented in the experience underlying the Fourth Gospel, and perpetuated in the ritual of the Mass.

The book may be regarded as an essay in history or in philosophy. Considered historically, as a psychological interpretation of the New Testament, it has no appreciable value. The writer takes an occasional fling at the "higher critics," but the missiles have a boomerang flight, for historical criticism was never so capricious as this which aspires to be psychological. The treatment of the eschatological element in the life and teaching of Jesus, for example, is so utterly unhistorical as to be psychologically foolish. To interpret the baptism

of Jesus as the stage of purgation, the transfiguration as the second stage of illumination, and the passion as the dark night of the soul in which there is a purgation of the will immediately preceding the final ascent into unity, and to find the same three stages in the life-history of Paul and the successive groups of his Epistles, is simply whimsical. However edifying it may be spiritually, historically it is fantastic.

Philosophically, however, the book is of interest because it differentiates sharply two types of mysticism: the one purely contemplative, reaching a transcendent Absolute of pure Being by the *via negativa*; the other both active and contemplative in rhythmic swing, attaining union with God considered as both immanent and transcendent, both Being and Becoming, through living participation in the rhythm of reality. The former type of mysticism is Neo-Platonic; the latter is "true" Christian mysticism, which, however, was speedily contaminated by its Greek neighbor. Thus the Christian life was corrupted by Greek mysticism, as Christian thought by Greek philosophy. Hence the writer contends, and this is an interesting point, that the line of Christian mysticism should be traced historically through Macarius of Egypt rather than Dionysius the Areopagite, although one may well doubt whether the actual influence of the former upon later Christian mystics was at all comparable with that of the latter.

The book was manifestly written under the spell of Bergson and Eucken, particularly Bergson, but there is no serious attempt to grapple with the philosophical problems involved. To take but a single instance: that mysticism is a way of life rather than of thought is undoubtedly true; but life pertains to thought as well as to feeling and conduct, and the defender of mysticism must consider whether the mystical experience contributes to knowledge, and also whether the reality which it apprehends is reality in its wholeness or, at best, but a single aspect of it. Although it is frequently urged that "true" mysticism consists in the apprehension of the full-orbed reality by the unified whole of man, there is a quite inconsistent leaning towards anti-intellectualism. The book is mysticism-up-to-date, but the date is the flourishing of Bergson.

W. W. FENN.